

Tuesday Feb. 5, 1963
 Played March 28, 1963

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Mr. Nyland: The danger of making one change only; inability of body to make necessary adjustment. Limited advantage in such a task.

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Now, you know, we have a new secretary. Not that Alice does not want to do it anymore, but she has been doing it since time immemorial; you know, that means a very long time. And it gets to be time she is relieved I think because she complains. You really ought to sit in the front row, you know, Alice; because she says she has not seen me for six years, which is probably right. But, in any event, there is Suzanne and she is taking over and so the same kind of responsibility that you feel for someone of that kind, which I explained some time ago, that you have to help them. You have to make it easier for them. You really have to make it in such a way that they feel that they can depend on you. And that you become much more part of her, taking care of certain necessary activities. So, in connection with that, and this again is a Tuesday group, I expect certain things from you which I really do not expect from Wednesday group. altho there are some people in the Wednesday group who are under the same kind of obligation.

Tuesday group means we work. We work together and we try to reach a certain level. Ouspensky explains it in the words of Gurdjieff; of the four concentric circles. We will probably talk about it next week. The esoteric or the inner, mesoteric, exoteric. These three belong to an inner circle. They are related to each other. Outside of that is an outer circle. The characteristics of each different circle are, of course, different but the first three, that is, the inner circles, all agree on one thing; that is, that there is not differences in understanding. There is a difference in permanency. There is a difference of translating knowledge into work. But understanding means that everybody can agree. And, as

long as there is not that kind of an agreement, everybody belongs to the outer circle, ordinary life. So now you can draw your own conclusions.

We are trying to get into the exoteric ~~xxxx~~, the characteristic of which is that we understand what we are talking about and we agree on fundamental s regarding work. So that, when some one says, "Work on yourself", we know what is meant. And then, when we talk about awareness and we talk about being awake, we know what is meant. When we talk about a religion regarding work, that we know that if religion means activity, that it has to do with activity as far as we know it in work, which means that we apply that what we know regarding work. Then it become our religion. It is a very simple thing. But, with all of this, this question of solidarity, of understanding each other first, to making room for each other in the second place, to allow each other ways of interpretation and habitual forms of behavior, without criticizing them and gradually come in an exchange of ideas to a very definite realization of: This is what we ought to mean by that and that and that.

This is the aim we have set out and I hope we can reach it. That is, I hope we can get there some how or other. If we do not, I would assure you, all of us are lost. And nothing will remain alive unless we can come to the exoteric circle. It is a very small thing even, compared to all the necessities and the requirements in order to become esoteric, let alone mesoteric. But exoteric, it is the periphery of an inner circles of work inwhich we understand what is meant by trying to wake up.

Now, regarding this, that is, the attempt for all of us to understand what we are trying to do, creates in all os us, or

should create, the necessity of maintaining work and to have towards work a feeling, also an understanding, a desire to keep it and to keep it pure. And ofr us to help maintain this and become part of it and to use every means we have for that purpose so that ^{you} ~~we~~ feel that you are part in helping to maintina it.

Now this translates now, in the question of paying money for a group. And it translates into paying, in general, for certain things that you now receive thru work and where you must not be a child. And when you try to get away with certain things which you, perhaps, can do in ordinary life but that you must take a responsibility when you feel it is there. And I cannot allow any further for Tuesday group not to pay at all. I do not care. That is, if you have absolutely no money, that you have no job, nothing, and, so-called you cannot pay - you pay here one dollar. Everybody pays one dollar. If you have just a little bit more money, you ~~may~~ pay two, And, if you think you are affluent, you pay three. But everybody pays and there is not going to be any further exception to that rule. You must understand this because unless you have this feeling that you belong and want to belong, you have to come to that kind of a conclusion. If there is anything in connection with any kind of other activity that you feel should be borne by you, helped by you, carried by you, try to think of it in terms of money and not only in terms of being a good fellow. I have reference to, every once in a while, someof us happen to come to Brewster and we work a little bit and particularly certain things that maybe we can actualize in the month of March, where we have been talking about that. These things require also, not only foresight, planning, energy, but that require money. And it is idiotic that some one who wants to collect moeny and has to go and ask. I think, for instance, ^{about} the index, /certain rents that have to be paid, Certain

things, of course I will take care of. You know that. We will never be in debt. It will not make any difference. I will pay it. But that does not mean that you become, that you share it with me. I am not the one to pay. All of us have to pay. And you must start to realize that, that you are only then part. And, if you do not see it that way, you are not really part as yet. You try to be cheap. I want to say this in connection with Suzanne starting.

These days for me are very important. The end of January and the beginning of February are very important for me. They are difficult for me. When they are past, I have a tremendous amount of energy. We will start not again and again. I will remind you. We will work. I will not spare myself. I do not expect anyone else you spare him or herself. Either you work or you don't. When you work, you come to Tuesday. If you do not work, out you go.

Now those who want to come on Wednesday, belonging to a Tuesday group. are perfectly welcome but they sit in the back. Wednesday is for Wednesday people. And rules for payment are more or less the same for Wednesday. You do not have to pay more than three dollars, thank God, per week for whatever you do. Maybe you are grateful about that; I do not know. If you have extra money or a little windfall or you cannot pay sometime, make a credit. Try to adjust it with your conscience. See what you have to do. Try to think a little bit. Consider things. Consider the value of where you spend your energy.

I talked about budgeting; how money flows thru your fingers. It is not that you have to send it to the maintenance of work. Of course not. You have to have, towards the expenditure of money, a certain attitude that you know what you spend it for.

And if you claim that this kind of work "oh, is so wonderful because I want to become conscious", do not let it be just a simple statement in your mind or lip service. Let it be something that you really feel. That is, ~~that~~ something that is essentially you, that belongs to your Being, the level on which you are. Then it is absolutely logical that you say, "What is it? My last cent - here it is."

For this kind of work we are not talking about ordinary life. We are talking about living, real living. We ~~may~~ are talking about the absolute necessity of discharging our duties. It is a necessity for all of us. When one once knows that one ought to wake up, that we make an effort to wake up whenever we can, at times even if it is difficult, and even at times we are terribly ~~disappointed~~ discouraged because we cannot do what we really wish to do; with all the intensity of our wish that we cannot do what we want to do and we have a hell of a time. But still, the attitude should be correct. And we should ~~not~~ still remember that we are just, without work, without being awake, we are nothing else but a little bit of mechanical toys, acted on by the outside world and we are reacting and dying in that sense. Dying by thirds, gradually, inevitable.

You have to understand this because I feel very very sincerely about this. If you are not in ordinary something, you will never do anything in extra-ordinary life. You must know that. If you cannot keep a promise in ordinary life, how can you keep a promise to yourself that you are going to observe yourself at a certain time? There is no Earthly reason whatsoever to wake up.

So, help Suzanne/ Think about work in general. Think about the obligation you undertake when you come. If you wish

to come, you are welcome. If you do not wish to come, I do not care.
Now Trudy, tell.

Trudy Bartel: For the last few weeks, I have been working on observing my body at the time when my emotions were at work. A couple of times I wanted to report on it but the only thing I could have been able to report would have been the effort. There was a lot of it. And I could see how my body was busy, --???--, getting weak knees, turning in my stomach.

Mr. Nyland: In what way?

Trudy: When my emotions were at work.

Mr. Nyland: Do they always effect you like that?

Trudy: Certain things, yes. Should I give an example?

Mr. Nyland: Yes, weak knees. What emotion effects you that way?

Trudy: Well, these were emotions of fear. For instance, at the library where I work, on certain nights a group of young hoodlums come in and do some damage to the place. And still, I have to remain calm and on top, outwardly. But I could feel when the third one walked in that my knees went soft.

Mr. Nyland: It is a good opportunity.

Trudy: Yes, I took it as such. This week, for the first time, I ~~wasn't~~ in a state where I ... I cannot even say it, Mr. Nyland. There were emotions, yes. But there was not sentimentality. There was not feeling sorry for myself. I knew I was here but I was free.

Mr. Nyland: Were you tense?

Trudy: No.

Mr. Nyland: And your body could perform whatever was necessary to do?

Trudy: Completely, lightly, effectively and good.

Mr. Nyland: Good, very fortunate. It also may be happening.

It does not mean it will be repeated. You know that. But the fact that it happens already, that it is an experience for you, is a big thing. How much is due to your work, how much is due to the result of previous work, and how much is due to accident, accidental happenings, you do not know. But you will find out gradually, as ~~xxxxxxx~~ such things again, and I hope in a

different way, present themselves because, if they come in the same way, it becomes habit.

Trudy: This was --??--. It was not the library.

Mr. Nyland: Not the hoodlums?

Trudy: No.

Mr. Nyland: Whatever it was, it might again happen in the same way. Then it might become habitual. Vary, as much as you can, the influences which cause emotion in you. Can you?

Trudy: Yes.

Mr. Nyland: Good. Then you will find out what you can do and what you cannot do.

Trudy: I know some of my limits.

Mr. Nyland: The limits will be extended. At certain times you will have almost limitless. At other times, not dependant on you, you will be hemmed in. You cannot as yet regulate outside conditions. And there are many states for which you are not responsible ^{which} / will produce different results in work. You will not know why. Be prepared for that. It is only when you start to understand certain things that seem are a little bit, conditions, are a little bit more difficult than others, that one ~~must~~ knows what to do about it because in one condition it is required to use more energy of a certain kind, and in others one must not use as much energy

Only when one knows how conditions are almost, I would say, by smell, one feels, one feels the approaching condition, as it were, tightening up. And then one must make an adjustment in accordance with whatever then is already recorded beforehand.

And the sensitivity of ones body is really necessary to go along

with the state of awareness. So that, what it really amounts to is this: When I am awake, something in me become alive. It is connected with a higher or a different level of being. The level of being starts to become alive and has its own functions and its own sensitivity, its own form of life, its own understanding and its own sensation. This, when you get that, situations will not surprise you any more. Because, with that, there is that kind of a sensitivity even if one is so-called, not awake, one lives there. And there is no question any more of being awake since one does not live on a lower level.

At the same time, something like this makes one realize how difficult it is to have emotions free from bodily expression. It is very difficult because it does not last. Even if it does last for a little while, when one has a moment, a flash, an insight, a realization; I am quiet. Nevertheless, I am emotionally effected. The process that then takes place right after is that the condition is unnatural ^{for} ~~at~~ that what is one's body and immediately it will try to correct itself in the sense of a natural relationship.

And, when you watch this, that is, when you see that that does happen, it is an experience and you allow the experience almost to get hold of you. Immediately your body starts to respond. And there it is, tightening up. Try to see that.

You have to look at these experiences from all different kind of angles so that you become familiar with them. They will not always be the same. And they will not end the same. They will go in different directions dependant entirely on where you came from and under what condition are are, and also, what state you are in; how you feel, and how you think and also, what you are doing. All of these things effect a certain state of awareness. And it is

a long long time before one really starts to find out how the land
~~xxx~~ lays so that you can feel at home on a different level. Work
 Trudy. It is good.

Teresa Crager: Circumstance for the past two weeks have prevented me
 from coming to the group. And, because of that, I was forced to
 sit back and look at how much it has meant to me. And I realize
 that I depend so much for my work on these meetings. And I
 wonder of there ever will come a time when I will not have to
 depend so much on them.

Mr. Nyland: Darling, in the first place, you have to come regularly
 for a certain length of time because you cannot judge unless you
 have been exposed to making yourself and let's say, circumstances
 allowing, ~~xxx~~ to that at least for a year. Then, you have a taste.
 Then, if that taste is there, then, if you miss one, the taste can
 bring it back. But, you see, there is not a strong enough ~~xxxxx~~
 taste at the present time to be able to bring it back. All there
 is, is memory. Taste is a different thing. You have a wish, of
 course, because of your memory. But a taste is that you have
~~xxxxxxxxx~~ physically and emotionally something that takes place
 in you which then, by association, brings back, I would say, almost
 the reality of a meeting.

How to go about it: First, I say, you have to acquire the
 possibility of a taste which is by constant repetition. Tonight we
 talked about repetition; repetition with, not only common sense,
 but repetition with awareness. That is why a rosary is not good,
 because it becomes a habit. And, to simply say, "I love you, I love
 you, I love you", it does not make any difference. Nobody believes
 you. But, when one uses a certain mantram and I acquire with that
 practically a habit of intonation and emphasizing each word and having
 a meaning with it, I then acquire a taste of presence to that. So,
 reversely, I have now such a thing in me; that is, at any one time,
 when I know about it, something comes back almost in full colors.

And I then, at that time, am effected by simply bringing back the thought or a feeling of something that has represented an experience. And it can be then sometimes so strong that when I actually remember that, the experience that takes place in me is a bodily experience.

Teresa: Yes, that has happened to me; mostly in connection with you.

Mr. Nyland: Yes, it does not matter how it happens. It happens. It becomes important for you. It is logical that you link it up with me because I happen to sit here. It links up with ideas. It links up with an understanding. When there is a certain something said in a book or in Beezzebub or that what one remembers of Gurdjieff or an attitude or whatever may be repeated even, that there is something said in a certain way which, at the time when you hear it, comes as an effect on you and starts to change you. Then the recollection of that kind of a thing, because of the ^{taste,} ~~change~~, will bring back again exactly the same experience.

You see, I am not a believer in thinking that it is necessary all the time to have the reality of an experience. I think that it is quite possible that I get, in the proper state, the reality of an experience which has been past, provided the experience was taken in in such a way that I can reproduce it now in such a way as I experienced it. I mean this: If I experience something at the present time and I am awake, I experience certain things on a certain level. But, because of my awareness, I am in touch with something that is of a different kind of nature and is, in that sense, timeless.

So, this vertical line that connects me at the moment of

an experience when I am aware with a certain form, I call it infinity, it is not, but it is something of a different kind of density. Then, at the time when I ~~sukk~~ recollect it and I again am awake, I am then again in that same state in which I reproduce almost, I would say logically, the same experience, as belonging to Earth. And I then introduce in the time limits of Earth again something timeless. You see what I mean?

Teresa: So, the same thing applies to being?

Mr. Nyland: It is right. It applies to everything that I really experience with all of myself. You see, what is being awake? In my state in which I am, at whatever level of being I am, the only chance that I have is to have something of all of my centers connect, whatever can connect and whatever, you might say is congenial or whatever fits.

If I say there are one thousand I's in my mind and ten thousand in my feeling and three thousand in my body, I have to find, maybe there are two hundred in one, hundred and fifty and seven hundred fifty in the third which are a little analogous, which at a certain time can form a gathering at which a unanimous decision is made to wake up. Look at it at that way.

There are members of a certain fraternity who belong together because they belong to the same group: myself. But they are representatives of me and they have gone out in the world and have represented me in a variety of different ways, all the time under my name. Still, they are quite different. And they are like delegates of a large conference which, once a year, meets in order to have a good, practical exchange of ideas. Once a year is when I am awake. That is the time for the general gathering of all those little I's, let's call them. They are then called together. And it is as if at the time when I then

wake up, it is as if there is a clarion call; Come to attention; the meeting ~~xxxxxxxxxx~~ starts. Something like that takes place. And all the cells in my body and the little I's that were there and the delegates who were in California and Texas are now united in one place, and they are waiting now who is going to ~~speak~~ talk - the panel or the judges or whatever it may be or the chairman of the board. It does not make any difference any more because their attention is focused on one thing. This is prayer. Then it becomes for me an important part of me because the majority, at least, there is that kind of attention. It may not be all of me as yet. Sure, there are always a few delegates who do not happen to be in the room. But it does not matter because the majority is there and the majority is stronger the more, the clearer the call for attention, that is, to be awake is. And with this, there is a kind of unity, something that fuses, something that belongs together. They are all together in a hall. They are waiting. They are waiting for something to happen. They are anxious because that is the reason they came together. You see?

Now look at it that way. Look at yourself that way. Diversified as you are, and interested in such a variety of little things during the whole daily life, at certain times you can exclude a great deal of them and others, that is, the little things that are more or less interested in ideas of this kind, all come together more or less. It is not an organized something and it is not immediately available and it may sometimes take a little while before everybody ~~xxxxxx~~ has his seat. But still, I want it because some how or other, in me there is a chairman. And that chairman is I and that I calls. And, when the call is clear, everybody will stop talking and say, "Oh, now it begins."

That is the moment of being awake.

All of us have to have that because all of us will have exactly the same trouble that, at times, everything disappears. It blacks out. It is in the nature of work. It is in the nature of everything because everything runs down and everything will be destroyed ultimately. That is the process of involution. That is the process of growth. It is the process of changing from one form into another. It is the process in which the crystallization finally has a result in dust.

But, in the process of that, going from a higher density to a lower one, there is this involutionary form of life constantly manifesting. And, if one understands how that life takes place in oneself, then it is possible, at a certain moment, to turn it around and say, "Not me. I am not going in that direction. I go in the direction of evolution." This point at which it happens and one happens, one has to be awake regarding the circumstances and the level where I am. It means that I am awake regarding where I am. It means I have to wisdom, the insight of the next step higher. It is not that I am awake in the sense of absolute. I am not awake with full light. I am awake regarding where I am. Whatever the darkness is, there is a little less darkness.

Thus attempt then, when I open my eyes to that fact, I see two things. I see my life involuntarily, growing. We call it growing because it is a question of gradually getting more and more mechanical, ending up in the moon, ending up in not having life. It is difficult to understand that because the question is always that there is a growing end of the cosmic ray. And of course there is. It need not necessarily be the moon. It may be a fragment that was split off like Anulios. Regularly, in accordance

with ordinary mechanical law, it will end up in the moon with 48 and 96 and so forth and so forth laws, completely bound.

At the moment when I am awake, I see the involutory process of which I am a part. At the same time, I see also the possibility of getting away from it if I only know how. It is the evolutionary process. I am, at such a moment, in balance. That means: Certain parts of me go down; other parts of me go up. They exchange in me. And the same number of parts that go down in value, not necessarily in number, that is, figures, but in value, representing forms of energy, are compensated by the amount of so-called, let's call it, energy units which go up. This is my balance and I only see it when I am awake.

It does not mean that I do something about it because all I get is a flash of recognition of the situation. When I wish to do something about it, something in me has to start using the opportunities of that what I see and shift the balance towards the higher level. That I can only do with a wish.

That becomes then the motivating force. It becomes the neutralizing force. It becomes my attitude. It is my emotional, real, essential wish. Again I say, it is under the influence of seeing what things are and the recognition of the existence of life. And for me, the wish to maintain this life is Magnetic Center in myself. That is, in me, the representative of life. And that form of life is there involutorily or evolutionarily. It does not matter which way because at that point they have become one. One cannot exist without the other.

So, realizing that at times I am down and I am absolutely incapable of work, I have to know that at other times I am not.

And that at the time when I am down, I am also the other but I just do not know it. The Earth is dark and light at the same time. If I look at the Earth as the totality of one point, I will include darkness and light together. And I will realize that that is the natural state of affairs. When I work, I must realize that I do not work at time. When I do not work, I remember I worked. Both then are mixed. They are not clear. But I am on Earth. I am not on the sun. So, for that reason, it means that altho my mixtures of the different delegates in me may produce more or less a coherent gathering, it is not united in the best way possible as if a resolution is passed that now we are doing this all together and we sing.

There are long, long times before such a possibility of a unanimous conclusion can be reached; before all of me cells, my wishes, my little I's, and all the rest which of course have different functions to fulfill, that they all could be united in one aim: To become God. It is a long way.

But we are not interested in that as yet. We are interested in the combination of all the thoughts we have now and the feelings which are more or less analagous and more or less could cover each other, to unite as much as they can into one something. I call it an entity and perhaps it is not entirely a fusion. But, at least it is something that has already a different kind of quality because it is more unified.

That, for me, becomes, at the time when I am down, a very necessary guide post because I am not then what I appear to be. That is, I sit down as if I am so tired. In reality, I am not. I sit down as if I am licked. I am not licked. There are always certain things in me that remind me that I am not dead. I breathe. I sit. I have no chance of working. But, I breathe.

And, for this one moment, I become aware of my breathing. And I say, "Here are a couple of lungs filling with air. " And I say, "I inhale." Something in me says, "Inhale." What is this something that says, "Inhale"? My ordinary life does it without me saying it. And my ordinary life, wanting to take care of its responsibility of life, will do it without even my knowledge. But now, when I say, "I inhale," what takes place? I link it up with the process that already takes place. Something in me takes hold of the process and becomes part of it. And I am present then to the process, making it my own.

"Try to see this picture. I have said every once in a while you know what a cable car is or was. I do not think they exist any more in San Francisco. But I do not know if you have ever seen them. Who knows about cable cars? Alright. You know well enough. The cable runs. The cable is time, flowing time. It flows thru all of us but we do not know it because we are not interested. When I wake up, I become interested in the fact that time flows thru me. And then, in some way or other, I clamp, put a clamp on the time flow, like a car clamps, grips the cable. And immediately, when I do that, I go along with time, I go along with the cable. I am free from the motion of time, You see that? I introduce into that time, eternity. This is the picture. Time then does not eat me. I stay at that moment. And, as long as I keep on holding on to it, I will never be eaten.

So, this is the problem. I wake up. I become aware of my breathing. I sit down. I do not wake up but I, all of a sudden, something in me say, "But I am breathing." Sometimes I say, "It is not so bad." Sometimes I say, "Is there any hope?" And it is a question mark. These little statements, they are very

important because they help me to wake up. I am, at that time, actually positive regarding myself when I make the statement that I am licked. I am not licked when I can say it; when I do not say anything else anymore than I am licked, ^{but} ~~xxx~~ then I am ~~xxxxxxxx~~ alive. My living continues. My breathing continues. Something in me says, "I breathe. I inhale." And for this little period of inhalation I am with it. I hold on to it. I participate in it. I remain alive because that what is my breathing is a form of life and I use it. It becomes part. It becomes me.

I say, "I", in order to make my body also conform to that. But when I say "I" at the same time I remember myself. And that I then is not me entirely. It is that what has made me breathe. It is that what belongs to me as if I am a different person, not even belonging to Earth. As if then, thru this I, I fulfill a function which is not a human function but which is my birth right as a human being, from a world where I belong but only very seldom have contact with, than only when I say, "I".

I is the vertical line. It is planted on Earth. It has also above it a certain level. That is an I. It is the means. It is God. And I breathe as deep as I can. And then I exhale. And with this exhalation, I say, "Am." It brings me back to Earth; particularly when I say, "Am" and I emphasize the M. And it is exactly like Gurdjieff or Ouspensky mentions, on Mount Athos, the practise of certain monks to say, "Ego." That is I. Where does it vibrate? It is an exercise. When I say, "Am," am vibrates. Where is it? It is me, my body. I belong to that. I am. With the exhalation I keep for me body what is my body and I exhale what I do not need. There is an exercise of that kind. An exercise in which you have to be awake; an exercise in which

you have to sense; in which very often it ~~xxx~~ is as a result of sensing a certain form of energy exists which, at the time, ~~x~~ is not sufficiently distributed. And then, by means of I Am, saying it three times, one can come to a redistribution of the energy which is in the body in a certain way so that goes to ~~xx~~ all the cells and all the cells can participate in such energy and become, as it were, completely rejuvenated and oneself re-enlivened.

I become again more and more what I should be. That is the I Am. This is when I wish to get out of a state of despair. I do it three times. By that time, I am different. I have made a constant effort for that little period and I do not let it go. And then, you might say, God ~~xxx~~ blesses me.

You see, what would be the use of work if I could believe? If I could not, at certain times, rely on the existence of that what I call God? There would not be any sense whatsoever in trying to pursue an aim of trying to wake up if it was not linked up with the possibility of actually experiencing something that is of a different nature and which, at the time when I really need it, I could call on it and then, if it would fail me, I would tell God to go to hell. And that, of course, I cannot do because where would I be? And I also know, even in making such a statement with all my heart and my mind and my body, I would still be in Heaven.

But, you see, you excuse that we constantly have is simply diminishing our efforts and by saying, "I cannot do it. Or that it is too much. Who cares how far I go? Who can tell me how far I will go? I will find out. Simply saying, "It is so far away", I certainly I will find it out if it is too far; I will be tired too prematurely probably." But why should I take away from my energy and my wish that I want to walk and someone says, "You cannot do it anyhow because you are

nothing", or things of that kind. Such things are foolish statements. I can, at any one time, be. This I must know. If I cannot do that, there is, for me, no God. If, in my thoughts, in that what concerns me, in that what is all of me at a certain time, if that cannot be a representation of something of a different kind of nature, I am not even a human being. I am less than an animal.

So, either I accept that fact that I am a human being with everything that belongs to it, including the wish to become conscious, including the possibility of growth, including the possibility of someday being more harmonious. That at that time I must ~~xxx~~ wish and must work and that then, if I do ~~xxx~~ work, that I then will have something corresponding which will be, in my terminology, simply God-like or like Heaven on Earth. But at least it would be ~~at~~ different from the state in which I am, as if I have no ~~x~~ rudder and I am just a ship being tossed around.

It cannot be. And it can never be if I really stay alive and if I have to have, and constantly I know I must have, belief in myself that such a possibility still exists for me. I can suffer. I can go thru hell with many things that go against me. But it does not mean that it will be lost or that, even in that kind of process, I cannot even pray to God.

What is the meaning otherwise of any kind of a religion if I cannot even say, at certain times, that my God exists? That I have to wait for someone else to tell me or that I have to sit around and wait for some help which perhaps never will come? I have to obkigation of course when I am down to say, "I." And maybe to breathe and maybe to try to remember it.

I call it an obligation because maybe, at that time, it is the only way out. Maybe it is an obligation because it is the only form of life that I know about. And perhaps, by experience, it is the only thing that will ever help me.

It is strange that sometimes we do not even want to admit that we are religious and that we have belief in possibilities of, not the here-after, but possibilities of a different kind of level even on Earth. And that there is, deep down in us, something that is absolutely holy and sacred and, of course, at times, we ought to be able to show it if we really wish. But, if we do not want to show it, that we for ourselves know: I have within myself something that guides me. That becomes my life. Then I will work.
Now, questions.

Charles Whittenburg: Mentioning how ones energy runs down, ~~xx~~ has touched on my attempts of personal work this week. Saturday, I found that late in the afternoon, I was in a very very good state. And I wanted to use this as much as I could. And Sunday I was aware of myself a number of times but with a stronger awareness than usual. That is, I was on the crest of the pendulum and I knew it. Monday, in my office, I used a rather trying situation as a means to wake up. And also, in the morning, I was aware of myself shaving. I would shave very slowly. Now today, I was aware that the pendulum is moving down slowly. And what should I do in practical work?

Mr. Nyland: More work.

Charles: What I thought of doing was tomorrow doing something out of the ordinary.

Mr. Nyland: Good, if it is with common sense, it is alright. If you choose something that you think you can do. If it is something that is a little bit absurd and it does not work, you get it in the neck. It is very difficult, you see. That is why I say common sense because sometimes I eat off too big a piece and I cannot digest it. So, I have to be very careful because I am sensitive about these things. If I take something that is a little

bit too much and it does not work out, I start to blame many other things for it. So, I have to, you might say, slide into it gradually.

Charles: I thought something like going to work on a different subway train or..

Mr. Nyland: Or whichever way it is. If the conditions are a little bit more difficult or the pendulum swings/a little bit in the other way, it is as if you are sailing against the wind. Maybe you have to have a little ~~stink~~ diesel engine. Maybe you cannot do it by tacking. You know, one has to look at ones life. I am going to meet so and so. It is going to be a difficult situation. I know it. It means I have to have a little bit extra energy. Maybe I have to prepare a little longer. Maybe I cannot expect what I think I can do. Maybe I have it, maybe I don't. I do not want to take a chance. You see, the disappointment that I might get when I am in a high strung state, I drop ten thousand times further down. Don't forget. If the pendulum swings this, it will swing all the way down. The German saying: Himmelhoch Jauchzend, Zu Tode. It means simply that I cannot control such swings. I am on top of the world. And on top of the world the devil will come and whisper in my ear. I am, because of that, much more vulnerable because you see, when I am on top of the world, then I believe that I already own this and this and it is so beautiful and nothing in the whole world disturbs me. And a little telephone call and some one steps on my toes. I am much more vulnerable because I am less protected.

This is the reason. You see, I am protected in ordinary life. Because of that, I can have a nice even existence. But when I become emotionally involved, and particularly when I am uplifted, I am not protected there. I go up because it is wonderful. But I

myself am exposed. How often it is that when you are in a very good state and someone makes a little remark it hurts you. If you are not in a good state, the same remark will not effect you. You must know that. One becomes over-sensitive, simply because I am more vulnerable I call it. I am less protected. I am willing to because I have, you might say, expanded my emotion. I am living outside of myself a little bit. I am outside of myself when I am emotionally involved. You know, I am not contained nicely with a face like that.

Charles: But the way that this happened Saturday was rather interesting because I was in a rather ~~good~~ bad state on Friday and then I began to think about the relativity of ones state. And I decided that I needed something, which I did. And with this kind of balance that I was trying to throw myself into as if I were an experiment.

Mr. Nyland: Yes, but the question is, Charles, the question is not so much that you put yourself in different situations. The question is: Do you work? You see? That is the only thing that counts. Otherwise it is philosophy.

Charles: My aim was there to do these things...

Mr. Nyland: Yes, but you do not have to go to extremes. You see, I am in a very good state and now I am afraid of something. So, I have to put in something else. No. I wake up now. With being awake, I can come down to Earth and I can stay awake. I do not need anything to counteract my emotional state or whatever it is. I can now be, at this moment, when I think about it. I do not have to make all kind of projections of what I am going to do. There is enough energy at this time to be awake. Whenever I think of work, whenever I experience something that is, let's say, because of work a very agreeable or enjoyable one, even then I must remember that God exists. And I do not want to spend the time ~~and~~ of thinking of what I now should do as something also

so big to counteract the other. No, it is very simple.

Time flows thru me at any one time. It is the same. It is ten now. Between ten and eleven the time will flow exactly the same as between eleven and twelve. No Charles; I see these things. I am effected. I am under the influence, I see it. I become aware. And at that moment I say, "Something drastic must be done. This cannot last forever, and I must make my plans." No. Don't. Put your hand on your knee. Put your other hand on your other knee. Stretch yourself as well as you can and sit for one moment. Close your eyes. Become aware. Relax. At that moment, it is as if you commune with something else. And then, in the midst of everything that ~~xxx~~ ^{is} happening, joyful or sorrowful, one is awake. And I am back again on a certain level. And from that level, perhaps I can see. I do this, I do that. I answer the telephone. I write a letter. You see, I bring back. It does not mean that I stop it. I only introduce something that is of a different kind which will allow me. I make allowances for any kind of ordinary life experience or manifestation, whichever they are. And I do not have to meet a condition in life which requires intensity with another condition in life which requires that same kind of an intensity. You see what I mean?

The Himmelhoch does not have to be counteracted by the Zu Tode. Himmelhoch - I am aware. That cancels it. You see what I mean? Charles; I was trying to destroy it before.

Mr. Nyland; Yes, I think so, You simply leave it. But you do something besides that. You continue instead of having a thought or the enjoyment of it or thinking that you ought to destroy it. You simply say, "Let it go. I wake up."

The whole purpose is to wake up, to try to become aware. Some question was asked, "What is religion and work; how does it, what

is the relationship between them?" It is so simple. I work. That is, I do. That is my religion. Exactly the same; in any kind of a religion which is practical, whatever precepts are of Christianity or any other kind of a religion, becomes then religion when it is lived. That is, when it is being lived, it becomes a religion. Otherwise it is philosophy. So, what is the religion of work? Work practised. And what is work? Try to wake up; to be awake. That is work. The effort to be awake; not just an effort. An effort to be awake, out of sleep, consciousness. I wished such terms were used to understand what is meant by being awake or work on oneself, instead of just saying effort and so forth. The hell with it. There is only one explanation: The introduction of objectivity in my subjective existence. All the rest is poppycock and nonsense. It is a Sunday school little talk, a Bible lesson. Some stupidity. Excuse me for becoming as if I am emotionally involved. It makes me sick. X

Yes Terry.

Terry Owens: I wanted to ask a question tonight about emotions in connection with work. For a long time I have been really concentratin on trying to work in connection with emotion, on a very specific emotion which comes fairly frequently. I have spoken about it a number of times in the group. I really feel like last week it hit me suddenly that it was time really to try something different. And I was especially interested last Wednesday when you spoke to someone about eliminating excess emotion, unnecessary. And I was thinking a bit about this and I was also thinking about the idea of expanding the range of emotional life. I was wondering if you could give me some suggestions.

Mr. Nyland: If you try to wake away unnecessart emotions, you open the possibility of the acquisition of new emotions. One is so linked together with the other. The unnecessary emotions clutter up the machinery. They are useless. We call them unnecessary. But nevertheless, they occupy space. Or rather, that take part of that emotional machinery. It is being used for it, for no good purpose at all. And it is crowding me. If I eliminate them, there

is room. And the emotions themselves, as a little kongsee, it is like a little grouping, is interested, not only even in the maintenance of its own group, but in the possibility of further development.

It is most interesting when life has a chance and the obstacles are taken out of the way, it will grow. Take a little plant and you put a stone on top. It will grow but it will go underneath and come up. Sunflowers turn to the sun. All these kind of things take place. But the fact that man is erect, he is not lying down, means that he wants to grow towards something.

So, whenever you take away the cluttering up circumstances of an emotional center, the same way as the cluttering up of an intellectual center, or also when you eliminate the activities of a chicken without a head of the body, you give the body and the other centers a chance for their own normal development. So, you first start to eliminate these things.

You catch yourself in an emotion. You consider it. Should I? Am I entitled to that kind of an emotion? Is it my business? Why should I have that thought about this and that? Weather, Kennedy, politics, Khrushchev, China, Cuba, Castro. It is really none of your business. You make it your business, nice, interesting. But try to do without. You know? People you deal with? They do this, they do that. Telephone call, Why should they? You know. When you see them dress up. Who wants that kind of a hat? What does she think she is? Etcetera. You know?

Terry: The ~~xxx~~ criteria would be that it is...

Mr. Nyland: The criteria is that you consider it. And after the consideration you say, "I wish to be jealous." It is better than: It is jealous. After a little while also that becomes a stupid

statement because it is also uselessly using energy for no purpose whatsoever but the advantage was that you wished it and it was directed. So, at least it was not, in that sense, unnecessary. It was a useful occupation altho the totality of such occupations were not really becoming to you.

Sometimes a person gets angry and you say, "Why should they get angry?", particularly, let's say, people in work. And the other will say, "If I want to be angry, I will be angry. Why shouldn't I?" So, let him and let them be often enough. Then that, in itself, will correct, because you say, "What is it really? Why should I even be bothered?" You are liable to flop over in the other and lose so much ^{of your} emotional energy that practically, that is, that you will not express, where practically you do not have an emotional life. Your consideration will be such that you eliminate practically everything. And say, "Oh well, I do not have to have emotions. I do not want them. They cause trouble." You know?

All of that takes place but if one considers and leads a normal life and is effected by a variety of different people. It is necessary to be in life with this and simply to keep on seeing it and do this. Sometimes not to do it or to do it intentionally. Whichever way it is, gradually out of that, there is a little turmoil created in the emotional center but it is looser.

If I am now really awake, I have a possibility of really judging that I want it or do not want it. When I wake up and I see these conditions, I see the emotional center expressing itself in my physical. I see also the possibility of not expressing and still being there. I also know that, if I am awake, that something is taking place in me which is like an open road, And it becomes that line dividing consciousness from unconsciousness and the feeding of that what is my Keshjan Body.

You have to look at it this way. It is not only in the physical end. You see, the Do Re Mi of the Mesdjan, that is really where this energy comes from. And then the outside shock is given because the line starts to exist by being awake. And then it overbridges Fa into its own Sol La Si. So, you know that there is a very good purpose where that energy will go. It will never ~~mix~~ clutter you up and it will never create any psychological ill. This is other wise the danger, you might say.

You see, it is very simple. When it is in that state, you will acquire certain desire in certain things that you have not had before. It can extend not only as a desire emotionally, but also a desire bodily and also can become a desire mentally. It will encourage you to want to do something more, in the sense of activity along three centers, motivated again by ones wish.

People can change within two or three weeks with this kind of a thing if they really go at it. You will see.

Terry: You inspire me very much.

Mr. Nyland: You will see. It will open an entirely new world.

Yes Nancy.

Nancy Chappelle: I feel I should be prepared for March. I am also afraid that, to set myself a task that I will be ready. I really want to be ready so that something...

Mr. Nyland: Good, I think that is enough because conditions then, provided you keep the wish to be flexible, will be sufficient to help you. Keep constantly in mind that you want to be as well as you can be. Do not make any plans. The preparation is to have it constantly in mind. It is not so easy as it sounds.

Nancy: ???

Mr. Nyland: Do not try to make too much of how it will be. Be free from that. At the same time, it is as if one is all time expecting; to live in expectation. It is almost like permanent pregnancy.

Well, that is the truth. It is a strange way of seeing it probably.
Yes Mary.

Mary Whittenburg: I wanted to report on my task for the week. It was much better week than last week. And I had many more moments of awareness. And I also, when I would say, "This is the way I am", found some interesting things in that I discovered that there was much much going in inside which was wasting a lot of energy. And I also tried.... I wanted to say something and it has gone out of my mind.

Mr. Nyland: You know, the waste of energy is like debris. It has to be cleared out. It will take time to clear it out.

Mary: That's what I wanted to say. Also at one time when I was sitting quietly and I had not intened to sit quietly, I just happened to be sitting and I wanted to see how I was and suddenly felt as tho I was a complete void. It was just a shell. I wasn't really thinking of anything. There was nothing there.

Mr. Nyland: Which of course is not true. That is the other side of the pendulum. The way to bring it back is to say, "But, I Am." And you look at yourself. Then again connect it ~~xxxx~~ if you wish with breathing. It brings you down to Earth. And unless you are brought back to Earth, you will lose contact. We lose contact even with the possibility. The growth all the time has to be linked with Earth. It is in that way like I plant. We have to have roots. It cannot be otherwise. Even if I am I, it does not mean that I can dispense with the bottom part of I. It has got to be there. And then, when I find that I am as if nothing or empty or whatever; no, I am not. Always deny. You can use again a mantrum: I ~~shall~~ have a body, which is very good for that. It brings you down immediately to Earth. When you emphasize it in such a way and then you are quiet. What I mentioned to Charles: The moment I am, I do this. I come back to myself. So, it is silly to say, "I am empty." I am not at all. I am full of thoughts only temporarily it looks as if nothing is

functioning. And more, it is like a chaotic state. That is, it is not correct because I am a little unfamiliar with it. But it is full. It is filled with many things. At the same time, the simplicity of myself, coming to my notice, brings me in a different kind of realm of understanding.

And I am interested in the understanding. I am not primarily interested in the functioning of my body. I am interested in making my body function when I understand. Then I can direct it. But otherwise I am on the level of trying to find out about it, a certain amount of knowledge, and it is not sufficient. It has got to go thru a process so that the knowledge has become understanding. And understanding gives me, not only insight, but it also gives me the ability to do something. Knowledge does not give me the ability. Sometimes I have to make my knowledge workable; again under the influence of wish, practise. I have to learn a dexterity. This is in ordinary life. when I understand I know the dexterity. I do not have to worry about that. All I have to worry is to put content into that, in the form of feelings. Let's say, as music, one has a thought, one has a feeling. At a certain time, there is a certain amount of technique. All that has to be done is to put that in. The technique will then follow itself. Charles knows.

Charles: That's right.

Mary: Shall I go on?

Mr. Nyland: Only every other day.

Mary: I used it during the day.

Mr. Nyland: Only every other day. And then see if there is a difference between the days. Probably there is not but, at least, your attitude is different. One day you are free; the other day you are bound.

Mary: I did something today because you see I am trying to see how I

lose energy by all this motion. I was angry at my boss. I remembered I didn't want to lose this energy by getting angry at him. But, in relation to what was just said, I went into the bathroom and collected myself and I tried to remember myself. Then I went out to lunch. But I didn't lose the energy; maybe just a little bit.

Mr. Nyland: Can you lose it on someone else?

Mary: Well, I could.

Mr. Nyland: It would be very nice. You can lose it on a fly. If there are flies, there are none now. Or a dog or a cat or someone, the office boy. You can really be within yourself and you are boiling ~~xxx~~ and you can close your eyes and make it boil away. Can you? Quite alright; you will wake up.

Mary: To do that instead of what I did?

Mr. Nyland: Instead of mechanical behavior. If it is not mechanical, everything else is allowed. I want to break the deadlock. I want to break the grip that mechanicality has on me. It is really that that I am concerned about. I do not know anymore what will happen when I am free from it that only I say, if I put myself in a certain position, "I hope by God it will grow in a certain direction."

That growth I do not know but I do know I have a deadlock in this; something that holds me, as it were, in grips. You can call it prison if you like but at least it is my mechanicality that has to be broken. And it has to be, as mechanicality, destroyed. So that the obstacles, the things that bind me, you see, are eliminated. And I know it, that they do not exist any more. But, since it has been shackled for a long time, I am weak. It is a terrible picture of oneself if one starts to realize under what conditions we have lived and are living in many many instances. And that, at the time when you say, "But you have no shackles ~~xxxxxx~~ at all", even at that time I cannot walk away. And the process of gradually again learning how to walk, this is the formation of understanding. So, do it every other day. It will be very good because you got something out of it.

Andrew, don't we have to stop? It is about time, isn't it?

Teresa: It is five to ten.

Mr. Nyland: Good Andrew, say what you wish.

Andrew Dasilva: I was reading All and Everything last week and the chapter on America, the section dealing with abstaining from meat and fish, particularly during Lent. And since Lent begins the last Wednesday of this month in the Catholic religion, I decided to take that task on myself. And I began it last week to see if I am able to do it; that is, to abstain from meat and fish. And so far I have for the past week, not touched any meat or fish. And I thought that I would report this, accepting the task from All and Everything.

Mr. Nyland: But why would you want to do it?

Andrew: Because I have wanted to do it for the past three years and I have never ~~been~~ been in a position that I might be able to fulfill this task so I didn't try it before.

Mr. Nyland: There is no objection if you want to do it for the sake of being able to tell yourself that you have done it. So it is a little bit of exercise, you might call it, in will power. As far as the usefulness for work, it is very small. For two reasons: One is that when you try it, I am sure 99% of the time you will not link it up with being awake. And the other is that many things in Beelzebub are said in connection with a certain form of life; and that is that form of life as it is described, certain things are practised, all other things belonging to that form of life are adjusted in accordance with it. If we take one little thing out of it and introduce it into our life, our body, we introduce something only at one little point and all the rest of one's existence continues in exactly the same way. The result is that it creates in our state, such disparity of functioning that it is much more harmful than ever would do good. Whereas it belongs to, at the time, the ~~old~~ old Russian religion and a village where there was that kind of expression of religion among people or where general living conditions certainly were not effected by a lot of carbon monoxide and DDT.

So one must be really very careful about this; of what you want to do. If you eliminate one little thing out of the balance of your body, I am afraid that your body is getting sick because the body itself does not adjust itself so easily. And it has to be adjusted in order to remain healthy. And then, if you are adjusted for the time of fast, then when you put it back again, you are in the same boat.

If the period of fast could be used for an entirely different reason, that is, to try to be awake and each time that I reach for a piece of meat and I say, "No", that I remember myself. Then, because of the, I introduce forms of energy which will take care of any kind of an irregularity as far as my body is concerned. But, that is quite different.

So, as I say, it is still a limited advantage. And I think the danger is much more than really I think you realize. My advice is: Don't do it. You can prove your, how will we call it, prowess or ability to fulfill a promise to yourself in many different ways without effecting your body. Go without meat when you feel like it. It is quite right. Go without lunch. Don't eat in the evening. Do not have a breakfast. Little things like that; much easier adjusted than a period of five or six weeks without meat. Your body is used to it. You take something away, it is almost as if your stomach is waiting and says: "Where is that meat today?"

Andrew: That's true.

Will we work? Will we try to ~~hurry~~ tomorrow. Will we put our best foot forward? Will we try what we can do and try to help each other and, in that way, really come much closer to ourselves, to each other and the purpose of, let's say, our lives, if we wish to become interested in something that is like

an old requirement belonging to the mysteries, belonging to ancient wisdom, belonging to the question of: What am I here for. What is the purpose of my life? And in how far can I, under the conditions which are forced on one, economically and politically, still keep my wisdom and my real sense? Even for that reason alone, it would be already quite essential to become interested in work on oneself and making an attempt to wake up. So, help Suzanne as I started to say. Do not forget. Do not forget your obligations. Good night everybody.